



Volume 1, Issue 12

Ouranophantor

December 2018

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

www.stbasilchicago.org



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Parish Council President:	Jayme Schenk

Worship Hours

Sundays:	Orthros 8:15 a.m. followed by Divine Liturgy
Weekdays:	Divine Liturgy 8:30 a.m.
Esperinos:	For Major Feasts 6:00 p.m.
Wednesday:	Paraklesis Service 6:00 p.m.

Upcoming Events

Sunday, December 2

- ◇ Girl's Ministry Hot Chocolate Party & Tree Trimming following Divine Liturgy

Sunday, December 9

- ◇ Angel Tree gifts are due at Church

Sunday, December 16

- ◇ St. Basil Sunday School Christmas Pageant following Divine Liturgy
- ◇ 2018 Metropolis Open House at 4:00-8:00 p.m at St. Demetrios Chicago

Monday, December 24

- ◇ Christmas Eve Vespers Liturgy at 4:00 p.m.

Tuesday, December 25

- ◇ Nativity of our Lord and Savior Jesus Christ (Orthros 8:30 a.m. followed by Divine Liturgy at 9:45 a.m.)

Monday, December 31

- ◇ Hierarchal Great Vespers at 7:00 p.m
- ◇ Philoptochos Vasilopita Celebration following Great Vespers

Tuesday, January 1—St. Basil Feast Day

- ◇ Hierarchal Divine Liturgy Orthros 8:00 a.m. followed by Divine Liturgy at 9:45 a.m.
- ◇ Festal Reception following Divine Liturgy

We welcome new families to our parish!

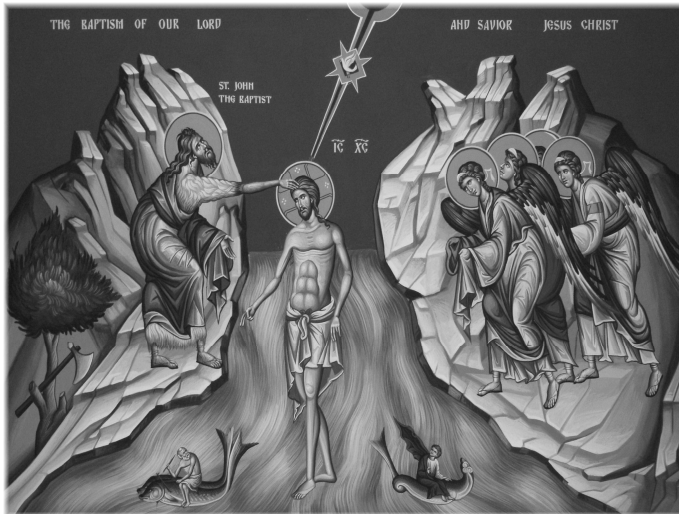
Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese. Let us go out so that they will know we are Christians by our love.

Follow on Facebook

<https://www.facebook.com/St-Basil-Greek-Orthodox-Church-476775679041438/>

Sacraments and Blessings

Baptisms:



Chrismations:

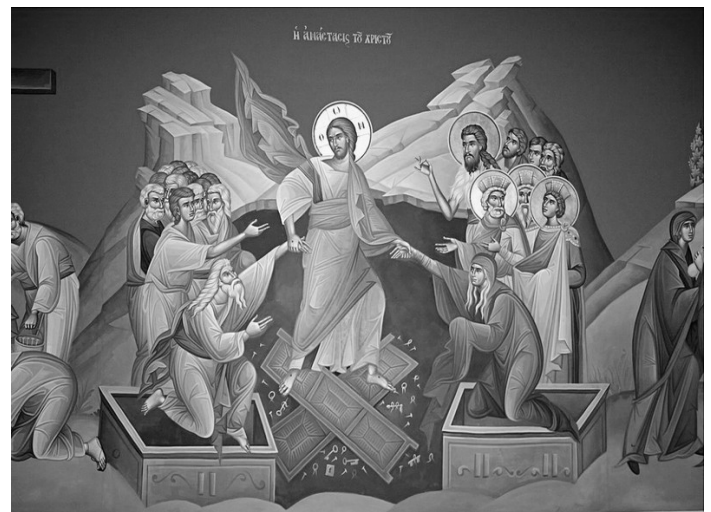


Weddings:

Funerals:

November 11, 2018

Marina Arvanitis & Edward Franklin
Sponsors: James & Katie Grinias



40-Day Blessings:



Father Dimitri's Message



My Brothers and Sisters in Christ,

We have heard the expression, put the Christ in Christmas. You have perhaps heard me explain that the very word Christmas means "Christ's Mass," which we understand as Christ's Liturgy. So when we say, "Merry Christmas" we are wishing the individual a happy time at Christmas Liturgy.

So much preparation goes forward to this event. We have the 40 days of fasting as we spiritually ready our souls for the joy we will experience. We deprive ourselves of meats and sweets so that when that sweetest moment comes we can feast in earnest. We have the Royal Hours in which we participate in the story of Christmas, especially from the perspective of Joseph the Betrothed. We have the Liturgy of the Paramon on the Eve of Christmas in which we celebrate the upcoming feast. Finally we have the Liturgy of Christmas itself in which we joyously cry out to one another, "Christ is born!" "Glorify Him!"



And yet, oftentimes we don't. Many churches find Christmas Day Liturgy absent of people.

For our own birthdays, many of us are intensely hurt if our family members forget it. It's one thing for the people at work to forget or even some of our friends, but when our family forgets, it stings. The reason I draw this analogy is because the birth of Christ is meant for us, His family. We are co-heirs with Him. He instructed us to call God the Father, Father ourselves. It is one thing for those

who are not Christian to forget Him. It is one thing for those who nominally call themselves Christians to forget Him. It is an entirely different thing for us, His family, to forget Him.

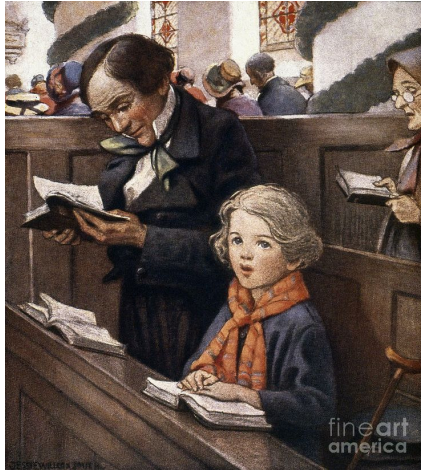
We never forget to buy presents for this day. Many of us routinely put up a Christmas tree and stockings. And yet we do not go to His Nativity Liturgy.

You will say to me, "Fr. Dimitri, God is everywhere, can I not celebrate at home with my family?"

Let me ask you this: How would you feel if you invited your child to Christmas, expecting him to show up, setting a place for him at table, setting your heart to see him and make the moment special... and then he doesn't come. You ask your son the next day why he didn't come, and he tells you, "I remembered you with my family." It isn't the same, is it? You prepared your home and your son knew about the dinner. He chose to make other plans.

This is precisely what we do to Christ. We ignore him and completely make ourselves hypocrites when we say, “Merry Christmas,” because we have neglected the essence of that greeting.

Let us make our Christmas more real this year. Let us come together as a family, a church family. Let us remember the reason for the season, put Christ in Christmas, or whatever we need to tell ourselves to place the appropriate priorities on the Nativity Liturgy. The Christmas meal will still be there. Your relatives will understand. Your children will gain the perspective that this is far more important than the presents they receive.



Every year we see the movies or plays of *A Christmas Carol* by Charles Dickens. It is the consummate tale of such priorities. It is common enough that I needn't tell you the story, but after Scrooge awakes on Christmas day, we are told he went to church and then to his nephew's party. The finale of the story reads “. . . and it was always said of him, that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God bless us, every one!”

Christ is Born! Glorify Him!

Χριστός γεννάται Δοξάσατε!

I remain your servant in Christ,

+ Fr. Dimitri

Fr. Dimitri Tobias, *Proistamenos*



Parish Council Update

By Jayme Schenk

Greetings to the St. Basil family I hope this month's newsletter finds everyone warm and enjoying the upcoming holiday season.

Here at St. Basil on Sunday December 2, the girls ministry decorated our Christmas tree up on the solea, and it is beautiful, we hope everyone enjoys it. Sunday, December 9, we will hold the elections for Parish Council, and we urge all stewards to attend and vote after Liturgy during coffee hour.

This year at St. Basil Father Dimitri will hold Vespers Liturgy on Christmas Eve at 4:00 p.m. We hope you can attend with your family.

On December 31, St. Basil will host Hierarchal Great Vespers of St. Basil the Great, at 7p.m. followed by a coffee hour with Metropolitan Nathanael cutting the Vasilopita.

And finally, on Tuesday January 1 we will celebrate our **St. Basil Feast Day** with Hierarchal Divine Liturgy (Orthros at 8:00 am; Divine Liturgy at 9:45 a.m.).

We hope everyone can attend these beautiful services. Warm wishes for a happy and healthy holiday season.

Jayme Schenk, Parish Council President

Philoptochos Update

By Vana Kikos

The Christmas holiday season is upon us, and we at Philoptochos welcome this very holy and special time with our expressions of generosity, faith and love.

Our December meeting will be on Wednesday, Dec. 12, at 6:50 p.m. at St. Basil. Please join us as we'd be so happy to see all our members as well as anyone who has considering joining us.

NEW FOR 2018: The annual *Metropolis Open House* will be held at St. Demetrios of Chicago on Sunday, Dec. 16, from 4-8 p.m. Metropolitan Nathanael is starting a new tradition and is asking anyone who can to bring a gift for those less fortunate. Contributions can be for infants/toddlers from 0 mo.-2 years or for children ages 2-18, as well as for college students. Please see the flyer on page 17 for details.

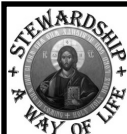
NEW YEAR'S EVE: Monday night, Dec. 31: Our Metropolitan, His Eminence Nathanael, be at St. Basil offering the Vasilopita after Great Vespers service.

NEW YEAR'S DAY: Tuesday, Jan 1, 2019: We will be hosting our annual Loukoumades Sunday after Church services. We look forward to seeing everyone and celebrating the New Year 2019.

*Did You Know?? The word **GIVE** is mentioned in the Holy Bible 2,161 times, **BELIEVE**, 249 times, **PRAY**, 313 times, and **LOVE** 714 times.*

Always in His Service,

Vana Kikos, Philoptochos President



Stewardship Update

By Maria-Kanella Koper



The Stewardship Ministry lovingly reminds all stewards that it is not too late to pledge for 2018. You can sign-up at <http://www.stbasilchicago.org/our-parish/stewardship/> or pick-up a pamphlet at the pangari.

2018 Snapshot (as of November 26, 2018)

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
152	\$175,619	\$160,750

Goal: 190 Stewards by September 30, 2019

Registration for 2019 has begun. Stewardship packets were sent out in the mail. If you did not receive your packet, please reach out to the church office. We are looking forward to an exciting and prosperous 2019.

November was Stewardship Month at Saint Basil's Church. Every Sunday in November, we heard from a member of the parish. Each individual shared their loving thoughts for Saint Basil of Chicago. It was such a blessing to hear from each person. Thank you for sharing your testimony with us.

We held our first focus group on November 1 at Athena Restaurant in Chicago. The evening was a great success. We had a fruitful discussion on growth, needs, and desires of our parish. We are looking to hold more events in the Chicago, Park Ridge, and Oak Park areas. If you are interested in hosting an event, please contact Maria-Kanella at mariakkoper@gmail.com or the church office at stbasilchicago@comcast.net.

We are looking for new members to join the stewardship team who are interested in helping grow the engagement of parishioners and new members at St. Basil. Stewardship Ministry meetings will be in the weekly bulletin> Please join us. We'd love to have you! If you are interested in being part of the team, please contact Maria-Kanella Koper at mariakkoper@gmail.com.

Have you become a steward of St. Basil's? Visit our website at www.stbasilchicago.org and click on "Our Parish" and "Stewardship" to learn more, or contact the church office at 312-243-3738 for additional information.

For where your treasure is, there your heart will be also. (Matt. 6:21)

Girl's Ministry

By Presbytera Maria Tobias



&

CHRISTMAS TREE TRIMMING DECEMBER 2 AFTER LITURGY

Sunday School

By Jennifer Georgopoulos

The students and teachers have begun preparations for the Christmas pageant that will take place on December 16, 2018. Students have also been practicing the Apolytikion Hymn of the Nativity of Our Lord and Savior Jesus Christ. The students in 5th-7th have been talking about fasting for the preparation for Jesus's birth. The younger grades continue to learn about the saints and stories from the Old Testament.

If you have not already, please be sure to purchase the text *Blueprints for the Little Church: Creating an Orthodox Home* for our winter Family Sunday session on January 20, 2019. You can purchase the text at the St. Basil Book Store which is located in the church basement. Attached is the Sunday School calendar along with the flyer for the upcoming Family Sunday event. If you have any questions regarding Sunday School please contact Jennifer Georgopoulos at jenspalla75@sbcglobal.net.

Angel Tree

By Pat Cole

Parishioners generously support Angel Tree Program

St. Basil parishioners are enthusiastically supporting this year's Angel Tree Christmas program, buying and wrapping gifts for children of incarcerated parents and contributing to the purchase of food gift cards for their caregivers. One parishioner said that her daughters look forward to this program during the holiday season. It has become a tradition at our church. This year we are serving about 90 children in 40 families that live near St. Basil Church. We will deliver the gifts to their homes on December 15. It is a wonderful opportunity to meet the people we serve face to face. If you are able to help with the delivery, please contact Pat Cole at 773-252-8254, or stop by the Angel Tree table in the Philoptochos Hall after liturgy. In January we will send New Year's cards to the inmates to let them know that we delivered the gifts to their families.

Thank you to St. Basil parishioners for opening your hearts to families in need.

**Angel Tree Gifts
due back at Church by
Sunday, December 9**



Christmas Liturgical Schedule



Sunday, December 16

St. Basil Sunday School Christmas Pageant

Following Divine Liturgy

Metropolis of Chicago Open House

at St. Demetrios Greek Orthodox Church Chicago

Open House 4:00 pm–8:00 p.m.



Monday, December 24

Royal Hours of Christmas

Hours 8:30 a.m.

Christmas Eve

Vespertal Liturgy 4:00 p.m.

Christmas Performance by St. Basil Choir



Tuesday, December 25

Nativity of our Lord & Savior Jesus Christ

Orthros 8:30 a.m.

Divine Liturgy 9:45 a.m.

Christ is born! Glorify Him!



Monday, December 31

Our Festal and Patronal Vespers

Hierarchal Great Vespers 7:00 p.m.

Philoptochos Vasilopita Celebration to follow



Tuesday, January 1

*The Circumcision of Our Lord & Savior
and St. Basil the Great*

Orthros 8:00 a.m.

Hierarchal Divine Liturgy 9:45 am

Festal Reception to follow

Friday, January 4

Royal Hours of Theophany

Hours 8:30 a.m.



Saturday, January 5

Eve of Theophany

Orthros 8:30 a.m.

Divine Liturgy 9:45 a.m.



Sunday, January 6

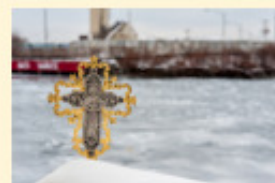
Theophany

Orthros 8:30 a.m.

Divine Liturgy 9:45 a.m.

Blessing of the Chicago River

River Blessing 12 :00 p.m.



Festal Liturgies

December 4 - SS. Barbara and John of Damascus

Early Lit. at St. Basil 6:30 a.m.

December 5 - St. Savas the Sanctified

Early Lit. at St. Basil 6:30 a.m.

Hier. G. Ves. of St. Nicholas (Oak Lawn)

December 6 - St. Nicholas the Wonderworker

Early Lit. at St. Basil 6:30 a.m.

Hier. Or. & Lit. for St. Nicholas (Oak Lawn)

December 11

Hier. G. Ves. for St. Spyridon (Palos Heights)

December 12 - St. Spyridon the Wonderworker

Early Lit. at St. Basil 6:30 a.m.

Hier. Or. & Lit. for St. Spyridon (Palos Heights)

December 17 - St. Dionysios of Zakynthos

Lit. at Holy Trinity Chicago

December 20 - St. Ignatios the Godbearer

Early Lit. at St. Basil 6:30 a.m.

December 21 - St. Efthimios

Early Lit. at St. Basil 6:30 a.m.

December 27 - St. Stephen the Protomartyr

Early Lit. at St. Basil 6:30 a.m.

January 6

Hier. G. Ves. for the Forerunner (Des Plaines)

January 7 - Synaxis of the Forerunner

Early Lit. at St. Basil 6:30 a.m.

FOR ALL SISTER PARISH FEASTDAY TIMES - PLEASE CHECK PARISH CALENDARS/ WEBSITES

December 4—St. Barbara & St. John of Damascus



Saint Barbara was from Heliopolis of Phoenicia and lived during the reign of Maximian.

She was the daughter of a certain idolater named Dioscorus. When Barbara came of age, she was enlightened in her pure heart and secretly believed in the Holy Trinity. About this time Dioscorus began building a bath-house; before it was finished he was required to go away to attend to certain matters, and in his absence Barbara directed the workmen to build a third window in addition to the two her Father had commanded. She also inscribed the sign of the Cross with her finger upon the marble of the bath-house, leaving the saving sign cut as deeply into the marble as if it had been done with an iron too. (When the Synaxarion of Saint Barbara was written, the marble of the bath-house and the cross inscribed by Saint Barbara were still preserved, and many healings were worked there.) When Dioscorus returned, he asked why the third window had been added; Barbara began to declare to him the mystery of the Trinity. Because she refused to renounce her faith, Dioscorus tortured Barbara inhumanely, and after subjecting her to many sufferings he beheaded her with his own hands, in the year 290.

Apolytikion in the Fourth Tone

Let us honor the holy Barbara for, with the aid of the Cross as her weapon, she crushed the snares of the enemy, and was rescued from them like a bird.



Saint John was born in Damascus about the year 675, the son of wealthy and pious parents, of the family of Mansur. He was reared together with Saint Cosmas (see Oct. 14), who had been adopted by John's father Sergius, a man of high rank in the service of the Caliph of Damascus. Both of these young men were instructed by a certain monk, also named Cosmas, who had been taken captive in Italy by the Arabs and later ransomed by John's Father. Saint John became a great philosopher and enlightener of the age in which he lived, and was honoured by the Caliph with the dignity of counsellor.

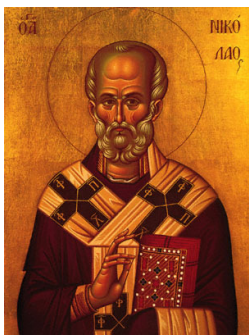
When Emperor Leo the Isaurian (reigned 717-741) began his war on the holy icons, John wrote epistles defending their veneration. Since the Saint, being under the Caliph of Damascus, was beyond Leo's power, the Iconoclast Emperor had a letter forged in John's handwriting which invited Leo to attack Damascus, saying the city guard was then weak; Leo then sent this letter to the Caliph, who in his fury punished John's supposed treason with the severing of his right hand. The Saint obtained the Caliph's Permission to have his severed hand again, and that night prayed fervently to the most holy Theotokos before her icon. She appeared to him in a dream and healed his hand, which, when he awoke, he found to be healed in truth. This Miracle convinced the Caliph of his innocence, and he restored John to his office as counsellor. The Saint, however, with many pleadings obtained his permission to withdraw from the world to become a monk. He assumed the monastic habit in the Monastery of Saint Sabbas. Then he had as elder a very simple and austere monk who commanded him neither to write to anyone, nor to speak of the worldly knowledge he had acquired, and John faithfully obeyed. A monk grieving over his brother's death, however, after insisting vehemently, prevailed upon John to write a funeral hymn to console him for his brother's death. When John's elder learned of his transgression of the rule he had given him, he cast him out of his cell, and would only accept him back after John had humbly, with much self-condemnation and without murmuring consented to clean all the latrines in the lavra. After his elder had received him back, our Lady appeared to the elder and sternly charged him not to hinder John any longer from his writings and composition of hymns.

In his writings he fought courageously against the Iconoclasts Leo the Isaurian and his son Constantine Copronymus. He was also the first to write a refutation of Islam. The time he had spent as a counsellor in the courts of the Moslems of Damascus had given him opportunity to learn their teachings at first hand, and he wrote against their errors with a sound understanding of their essence. Saint John was surnamed Chrysorroas ("Golden-stream") because of the eloquence of his rhetorical style and the great abundance of his writings; this name - Chrysorroas was also the name of the river that flows by Damascus. In his writings he set forth the Orthodox Faith with exactness and order. In his old age, after his foster-brother Cosmas had been made Bishop of Maiuma, John also was ordained presbyter by the Patriarch of Jerusalem. Having lived eighty-four years, he reposed in peace in 760. In addition to his theological writings, he adorned the Church of Christ with metrical and prose hymns and composed many of the prosomia used as the models for the melodies of the Church's liturgical chant; he also composed many of the sacred hymns for the feasts of the Lord Saviour and the Theotokos. The life of Saint John of Damascus was written by John, Patriarch of Jerusalem. See also June 28.

Apolytikion in the Plagal of the Fourth Tone

You are a guide of Orthodoxy, a teacher of piety and modesty, a luminary of the world, the God inspired pride of monastics. O wise John, you have enlightened everyone by your teachings. You are the harp of the Spirit. Intercede to Christ our God for the salvation of our souls.

December 6—St. Nicholas



This Saint lived during the reign of Saint Constantine the Great, and reposed in 330. As a young man, he desired to espouse the solitary life. He made a pilgrimage to the holy city Jerusalem, where he found a place to withdraw to devote himself to prayer. It was made known to him, however, that this was not the will of God for him, but that he should return to his homeland to be a cause of salvation for many.

He returned to Myra, and was ordained bishop. He became known for his abundant mercy, providing for the poor and needy, and delivering those who had been unjustly accused. No less was he known for his zeal for the truth. He was present at the First Ecumenical Council of the 318 Fathers at Nicaea in 325;

upon hearing the blasphemies that Arius brazenly uttered against the Son of God, Saint Nicholas struck him on the face. Since the canons of the Church forbid the clergy to strike any man at all, his fellow bishops were in perplexity what disciplinary action was to be taken against this hierarch whom all revered. In the night our Lord Jesus Christ and our Lady Theotokos appeared to certain of the bishops, informing them that no action was to be taken against him, since he had acted not out of passion, but extreme love and piety. The Dismissal Hymn for holy hierarchs, The truth of things hath revealed thee to thy flock ... was written originally for Saint Nicholas. He is the patron of all travellers, and of sea-farers in particular; he is one of the best known and best loved Saints of all time.

Apolytikion in the Fourth Tone

A model of faith and the image of gentleness, the example of your life has shown you forth to your sheep-fold to be a master of temperance. You obtained thus through being lowly, gifts from on high, and riches through poverty. Nicholas, our father and priest of priests, intercede with Christ our God that He may save our souls.

December 8 and 9 — Conception of the Theotokos



According to the ancient tradition of the Church, since Saint Anna, the Ancestor of God, was barren, she and her husband Joachim remained without children until old age. Therefore, sorrowing over their childlessness, they besought God with a promise that, if He were to grant them the fruit of the womb, they would offer their offspring to Him as a gift. And God, hearkening to their supplication, informed them through an Angel concerning the birth of the Virgin. And thus, through God's promise, Anna conceived according to the laws of nature, and was deemed worthy to become the mother of the Mother of our Lord (see also Sept. 8).

Apolytikion in the Fourth Tone

Against all hope, the bonds of barrenness are loosed today. For, God has hearkened unto Joachim and Anna clearly promising that they would bear a godly maiden. He who commanded the angel to cry out to her, "Hail, full of grace, the Lord is with you," will be born of her, the infinite One Himself, becoming man.

December 12 — St. Spyridon



Spyridon, the God-bearing Father of the Church, the great defender of Corfu and the boast of all the Orthodox, had Cyprus as his homeland. He was simple in manner and humble of heart, and was a shepherd of sheep. When he was joined to a wife, he begat of her a daughter whom they named Irene. After his wife's departure from this life, he was appointed Bishop of Trimythos, and thus he became also a shepherd of rational sheep. When the First Ecumenical Council was assembled in Nicaea, he also was present, and by means of his most simple words stopped the mouths of the Arians who were wise in their own conceit. By the divine grace which dwelt in him, he wrought such great wonders that he received the surname "Wonderworker." So it is that, having tended his flock piously and in a manner pleasing to God, he reposed in the Lord about the year 350, leaving to his country his sacred relics as a consolation and source of healing for the faithful.

About the middle of the seventh century, because of the incursions made by the barbarians at that time, his sacred relics were taken to Constantinople, where they remained, being honoured by the emperors themselves. But before the fall of Constantinople, which took place on May 29, 1453, a certain priest named George Kalokhairites, the parish priest of the church where the Saint's sacred relics, as well as those of Saint Theodora the Empress, were kept, took them away on account of the impending peril. Travelling by way of Serbia, he came as far as Arta in Epirus, a region in Western Greece opposite to the isle of Corfu. From there, while the misfortunes of the Christian people were increasing with every day, he passed over to Corfu about the year 1460. The relics of Saint Theodora were given to the people of Corfu; but those of Saint Spyridon remain to this day, according to the rights of inheritance, the most precious treasure of the priest's own descendants, and they continue to be a staff for the faithful in Orthodoxy, and a supernatural wonder for those that behold him; for even after the passage of 1,500 years, they have remained incorrupt, and even the flexibility of his flesh has been preserved. Truly wondrous is God in His Saints! (Ps. 67:3 5)

Apolytikion in the First Tone

O Father, God-bearer, Spyridon, you were proven a champion and Wonder Worker of the First Ecumenical Council. You spoke to the girl in the grave and turned the serpent to gold. And, when chanting your prayers, most sacred One, angels ministered with you. Glory to Him who glorified you; glory to Him who crowned you; glory to Him who, through you, works healing for all.

December 17—Prophet Daniel & St. Dyonysios of Zakynthos



The Prophet Daniel and the Three Children were all descended from the royal tribe of Judah. In the year 599 before Christ, in the reign of Joachim, who was also called Jechonias (I Chron. 3:16, and II Chron. 36:8), while yet children, these righteous ones were led away as captives into Babylon together with the other Jews by Nabuchodonosor. He singled them out from among the other captives to serve him, and renamed them thus: Daniel was named Baltazar; Ananias, Sedrach; Misail, Misach; and Azarias, Abednago. They were reared in the royal court, and taught the wisdom of the Chaldeans; and after the passage of three years, they surpassed all the Chaldean sages (Dan. 1).

Thereafter, Daniel, being still a lad, interpreted that mysterious image seen by Nabuchodonosor in a dream, an image that was composed of different metals, but was shattered and ground to dust by a certain stone which had been hewn out of a mountain without the hand of man. This vision clearly portrayed through the mountain the height of the Virgin's holiness and the power of the Holy Spirit which overshadowed her. Through the image of the Stone, Christ was portrayed, Who was seedlessly born of her, and Who by His coming as the Godman would shatter and destroy all the kingdoms of the world, which were portrayed through the image; and He would raise them that believe in Him into His Heavenly Kingdom, which is eternal and everlasting (ibid. 2:31-45). Thereupon, he signified in prophecy the time of His appearance in the Jordan, the beginning of His preaching of the Gospel, the time of His saving Passion, and the cessation of the worship according to the Mosaic Law, (ibid. 9:14-27).

He portrayed most excellently the majestic and dread image of His second coming, presenting by means of words, as with living colours, the fiery throne which shall be set, the Eternal Judge Who shall sit thereon, the river of fire that shall flow forth before Him, the calling to account before the impartial judgment seat, the opened books of each one's deeds, the thousands upon thousands of them that minister to Him, and the ten thousands of them that stand in His presence (ibid. 7: 9-10). Daniel (whose name means "God is judge") was called "man of desires" by the Angels that appeared (ibid. 9:23), because he courageously disdained every desire of the body, even the very bread that is necessary for nourishment. Furthermore, he received this name because, in his longing for the freedom of those of his tribe, and his desire to know their future condition, he ceased not supplicating God, fasting and bending the knee three times a day. Because of this prayer he was cast into the den of lions, after he had been accused by his enemies as a transgressor of the decree issued through the proclamation of the king, that no one should worship or ask for anything from God or from men for thirty days, but only from the king. But having stopped the mouths of the lions by divine might, and appearing among them as though he were a shepherd of sheep, Daniel showed the impious the might of godliness (ibid. 6:1-23).

As for the Three Children, Ananias ("Yah is gracious"), Misail ("Who is what God is?"), and Azarias ("Yah is keeper"), since they refused to offer adoration to Nabuchodonosor's image, they were cast into the furnace of fire. They were preserved unharmed amidst the flames - even their hair was untouched - by the descent of the Angel of the Lord, that is, the Son of God. Walking about in the furnace, as though in the midst of dew, they sang the universal hymn of praise to God, which is found in the Seventh and Eighth Odes of the Holy Psalter. And coming forth therefrom, with-

out even the smell of the fire on their clothes (Dan. 3), they prefigured in themselves the Virgin's incorrupt giving of birth; for she, on receiving the Fire of the Godhead within her womb, was not burned, but remained virgin, even as she was before giving birth.



Therefore the Church celebrates the Three Children and Daniel on this day, on the Sunday of the Forefathers, and on the Sunday before the Nativity of Christ, since they prefigured and proclaimed His Incarnation. Furthermore, they were of the tribe of Judah, wherefrom, Christ sprang forth according to the flesh. The holy Three Children completed their lives full of days; as for the Prophet Daniel, he lived until the reign of Cyrus, King of Persia, whom he also petitioned that his nation be allowed to return to Jerusalem and that the Temple be raised up again, and his request was granted. He reposed in Peace, having lived about eighty-eight years. His prophetic book, which is divided into twelve chapters, is ranked fourth among the greater Prophets.

Apolytikion in the Second Tone

Great are the accomplishments of faith. In the fountain of flame the three Holy Youths rejoiced as though they were resting by the waters. And the Prophet Daniel showed himself to be a shepherd to the lions, as though they were sheep. Through their prayers O Christ our God, save our souls.

The holy hierarch, Saint Dionysius, who was born and reared on Zakynthos, was the son of pious and wealthy parents, Mocius and Paulina by name. In his youth he entered the ancient monastery of the Strophada Islands, which lie south of Zakynthos, and there he donned the monastic habit. Later, he was appointed Archbishop of Aegina, and adorned its throne for a considerable time. Thereafter he returned to his homeland. One incident in his life especially reveals to what virtue he attained. A man came to him in desperation, witnessing that he had committed a murder, and was being pursued by the slain man's family. He asked Saint Dionysius to give him refuge. The Saint agreed to this, upon learning that it was his own brother whom the man had slain, he said nothing, but concealing the agony of his grief, hid him. When the Saint's kinsmen arrived at the monastery, he told them that the Murderer had gone by such and such a way. When they had departed, he admonished the man concerning the gravity of his sin, instructed him in repentance, and sent him off in peace having forgiven him his brother's murder. According to local tradition, this man later returned and became a monk at this same monastery. Saint Dionysius reposed in peace in 1621, leaving behind his sacred and incorrupt relics as a treasure for his fellow citizens.

Apolytikion in the First Tone

The faithful son of Zakynthos, Aegina's wise prelate, the protector of the august Monastery of Strophada, O wise Dionysius, with one voice, all we the faithful honour thee and cry: By thy prayers, save them that keep thy memorial and cry unto thee sincerely: Glory to Christ Who hath glorified thee. Glory to Him who hath made thee wondrous. Glory to Him Who made thee our unsleeping intercessor.

December 25 —Nativity of the Lord and Savior Jesus Christ



The incomprehensible and inexplicable Nativity of Christ came to pass when Herod the Great was reigning in Judea; the latter was an Ascalonite on his father's side and an Idumean on his mother's. He was in every way foreign to the royal line of David; rather, he had received his authority from the Roman emperors, and had ruled tyrannically over the Jewish people for some thirty-three years. The tribe of Judah, which had reigned of old, was deprived of its rights and stripped of all rule and authority. Such was the condition of the Jews when the awaited Messiah was born, and truly thus was fulfilled the prophecy which the Patriarch Jacob had spoken 1,807 years before: "A ruler shall not fail from Judah, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of the nations" (Gen.49:10).

Thus, our Saviour was born in Bethlehem, a city of Judea, whither Joseph had come from Nazareth of Galilee, taking Mary his betrothed, who was great with child, that, according to the decree issued in those days by the Emperor Augustus, they might be registered in the census of those subject to Rome. Therefore, when the time came for the Virgin to give birth, and since because of the great multitude there was no place in the inn, the Virgin's circumstance constrained them to enter a cave which was near Bethlehem. Having as shelter a stable of irrational beasts, she gave birth there, and swaddled the Infant and laid Him in the manger (Luke 2:1-7). From this, the tradition has come down to us that when Christ was born He lay between two animals, an ox and an ass, that the words of the Prophets might be fulfilled: "Between two living creatures shalt Thou be known" (Abbacum 3:2), and "The ox knoweth his owner and the ass his master's crib" (Esaias 1: 3).

But while the earth gave the new-born Saviour such a humble reception, Heaven on high celebrated majestically His world-saving coming. A wondrous star, shining with uncommon brightness and following a strange course, led Magi from the East to Bethlehem to worship the new-born King. Certain shepherds who were in the area of Bethlehem, who kept watch while tending their sheep, were suddenly surrounded by an extraordinary light, and they saw before them an Angel who proclaimed to them the good tidings of the Lord's joyous Nativity. And straightway, together with this Angel, they beheld and heard a whole host of the Heavenly Powers praising God and saying: "Glory to God in the highest, and on earth peace, good will towards men" (Luke 2:8-14).

Apolytikion in the Fourth Tone

Thy Nativity, O Christ our God, hath shined the light of knowledge upon the world; for thereby they that worshipped the stars were instructed by a star to worship Thee, the Sun of Righteousness, and to know Thee, the Dayspring from on high. O Lord, glory be to Thee.

Kontakion in the Third Tone

Today, the Virgin bears Him who is transcendent, and the earth presents the cave to Him who is beyond reach. Angels, along with shepherds glorify Him. The Magi make their way to Him by a star. For a new child has been born for us, the God before all ages.

Saint John the Almsgiver Ministry

By Marina Arvanitis

To date, the St. John the Almsgiver ministry has distributed over 60 survival packs to our homeless brothers and sisters in need. Thank you to everyone who has assembled and distributed the packs. We are now preparing to assemble new survival packs for the winter months, which instead of a t-shirt will contain either a hat or a pair of gloves. If you would like to donate new winter hats or gloves to this effort, please bring them to church office. If you would like to donate other items, assist with assembling or distributing survival packs, or if you have ideas for how we can do more to help our community, please speak with Marina Arvanitis.

Survival Pack Items
Jewel gift card - \$10
CTA single-transit ticket
White t-shirt (large)
White tube socks
Toothbrush
Travel-sized toothpaste
Comb
Band-Aids
Hand wipes ('Wet Ones' pocket-size singles)
Granola bars
Bottle of water
* New Items Needed: Winter Hats
* New Items Needed: Winter Gloves

Coffee Hour Ministry—Volunteers Needed for 2019

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We are looking for 2019 volunteers to either host a coffee hour or participate in hosting one of our potluck lunches with a team of other parishioners.

If you are interested in volunteering, please contact the church office at 312-243-3738.



Sunday, December 2	Coffee Hour Ministry: Tom & Lauren Arvanitis
Sunday, December 9	Coffee Hour: Philoptochos
Sunday, December 16	Coffee Hour Ministry: St. Basil Parish Council
Sunday, December 23	Coffee Hour: Philoptochos
Sunday, December 30	Coffee Hour: Philoptochos

2018 Metropolis Open House

On behalf of His Eminence Metropolitan Nathanael,
the Philoptochos Board & the Young Adult League of the
Greek Orthodox Metropolis of Chicago
cordially invite you to attend the annual metropolis

Christmas Open House



DECEMBER
16
2018

Saint Demetrios
Greek Orthodox Church
2727 West Winona Street
Chicago, Illinois 60625

4-8PM

see reverse for
recommended
charities
for donations



Parking on site; additional parking at Swedish
Covenant Hospital & Budlong Public School

Donations

This year, Metropolitan Nathanael invites you to join our new tradition of bringing a gift for those less fortunate. Gifts can include any of the following items:

Gifts for Infants (0-2)

diapers
wet wipes
new infant onesies
new infant clothing

Gifts for College Students

new notebooks
pens/pencils
new folders
new twin bedding
new twin sheets
new twin mattress pads

Gifts for Children (2-18)

new/gently used coats
new children's clothing
new shoes
new socks
crayons
non-perishable foods

Gifts listed above will be separated and donated to the following institutions:

- Cradles to Crayons
- Operation Warm
- College Bound Opportunities (CBO)
- Youth & Opportunity United (Y.O.U)
- Northwestern Settlement
- Martha and Mary Maternity House
- Project Mexico's Santa's Helpers

To find gifts for Project Mexico's "Santa's Helpers" program visit <https://bit.ly/2PWooEL> and select gifts to donate

St. Basil — 2018 Stewards

<p>A Chris & Georgia Alemis Lex & Sue Alexander George Anagnos Michael Angelakos William Angelos John & Rebecca Antonoglu Stella Antonoglu + Panagiota Antonopoulos Konstantinos Arvanitis Dr. Marina Arvanitis</p> <p>B Gregory & Maria Bairaktaris Theodora Bairaktaris Katy Balabanis Dr. Robert & Dr. Sophia Sarkos-Barnes Tom & Leslie Bezanes Dorothy Bezemes John & Patoula Billiris John & Dr. Christine Bishop Andrew Brinkman Cassy Brinkman</p> <p>C John & Venus Campanelli John & Eleni Chioros Chris Christides Dean Christy Ernest & Christine Schenk Cochannis Stephan & Patricia Patsis-Cole Maria Constantinides Thomas Couston</p> <p>D John & Debra Dallianis Tim & Jenel Damis George Dervenis Anesti & Emily Dhima Matt & Alexis Douglas Petro & Nichole Drimonas Constantine Drugas Alice Ducas</p> <p>F Themis & Angeline Fabiatos John & Nicole Felke Martin & Elaine Fosse +Maria Fotopoulos Charles & Rosemary Fountas Nicholas & Vicky Fountas Zach & Kalliopi Fountas Tony & Georgia Fragale John Frangias Nickoletta Frangias Themis Frangos Tony & Helene Frankos</p> <p>G Nick & Jennifer Georgopoulos George Goltzos Christina Gountanis Melita Green Kevin & Kathryn Gulley</p>	<p>H Sophia Haritos Arthur & Angie Harris Sophia Hausen Angela Haynes Melanie Hillock Willaim & Catherine Hostetler</p> <p>K Gus & Sasha Kalpake Senya Kalpake Stella Kapetan Aris Kapsopoulos George & Karen Karas Demetra Karas Zach Karwandyar Ralli Katsikas Charles & Jean Katsoulis Evan & Eleni Katsoulis Nick Katsoulis Peter Katsoulis Dr. Kenneth & Arlene Siavelis Kehl Tony & Christina Kidonakis Vana Kikos Harriet Kollias Eleni Kontaloni Ryan & Maria Kanella Koper John & Joanne Koudounis Phyllis Koumantos Vivien Kouras Constantine & Anastasia Koutsoubas Frank Kuchuris</p> <p>L John & Anna Lambros Arry Lazaridis</p> <p>M Dina Manasses Eleni Manasses Vicky Manasses Dean & Anastasia Maragos Juanita Marx Harry & Kathy Michas Georgia Motter</p> <p>N James & Amy Nicholson</p> <p>O Dr. Ben & Karina Onderdonk Jeffrey & Kalliope Osborne</p> <p>P James & Bess Pabin Demitra Panagopoulos Dimos & Angela Panousakis Rhonda Panousakis Sophia Panousakis Marcie Papadakis Bette Pappas Ken & Helen Paspalas-Rubenstein Lambros & Mary Peroulas</p>	<p>Katina Phillips John & Carol Pontikes Eleni Pontikes Joann Prekezes Adam & Anna Pyne</p> <p>R John Regas Peter Regas Suzanne Regas Robert & Irene Rohrman Vivian Rosenberg Anthony & Christina Rouches Demetra Rouches Ann Rousakis Sam & Christine Rousakis</p> <p>S Ana Marie Sandoval Irene Santos Gus & Eleni Sarolas Jayme Schenk Konstantinos & Marisa Schoinas Harold & Cindy Schroeder Emily Sedares Nicholas Senopoulos Panagiota Sianis Paul & Pamela Sianis Tom & Eleni Sianis Grigorios & Debra Skourletos Constantine Spanos John Stathopoulos Demetrios & Tiffany Stavrianos Brian & Nicole Steinberg George & Anastasia Stefas Kathy Stratton</p> <p>T Joseph & Eileen Tazioli Gerasim & Edith Tikoff Dr. Richard & Angela Tobias Fr. Dimitri & Presvytera Mary Tobias Nick & Kristen Triandafilou George Tsagaris Maria Tsagaris Anthony Tsenes Sophia Tsilimigras George & Juliana Tziahanas</p> <p>V Catherine Valsamoulis George & Mary Varygiannes Dee Vergos</p> <p>W Kathy Walstrom Charles & Katherine Webster Francis & Kanella Willsey</p> <p>Z George & Dorothy Zimbrakos</p>
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St. Basil Greek Orthodox Church - December 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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2 8:15 am Orthros and Divine Liturgy	3 7:00 pm Parish Council Meeting	4 6:30 am Divine Liturgy for St. Barbara and John of Damasos 7:00 pm Teacher's meeting	5 6:30 am Divine Liturgy for St. Savas the Sanctified 10:00 am Bible Study 7:00 pm Great Vespers of St. Nicholas	6 6:30 am Dimitri Divine Liturgy for St. Nicholas Hierarchal Orthros and Divine Liturgy for St. Nicholas (at Oak Lawn Parish) 7:00 pm Online Adult Educa- tion	7	8 Philoptochos Christmas Lunch
9 8:15 am Orthros and Divine Liturgy 11:30 am Parish Council Elections	10	11 7:00 pm Great Vespers for St. Spyridon (at Palos Heights parish)	12 6:30 am Divine Liturgy for St. Spyridon 8:00 am Orthros and Divine Liturgy for St. Spyri- don at Palos Heights Paraklesis 6:00 pm (Supplication Ser- vice) to the Virgin Mary	13 7:00 pm Dimitri Online Adult Educa- tion	14	15
16 8:15 am Orthros and Divine Liturgy 7:00 pm Great Vespers for St. Dionysios of Zakynthos at Holy Trinity, Chicago	17 8:30 am "Orthros and Divine Liturgy for St. Diony- sios of Zakynthos (at Holy Trinity Chicago chapel)"	18	19 10:00 am Bible Study 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	20 6:30 am Dimitri Divine Liturgy for St. Ignatios the God- bearer 12:00 pm Lunch Faith Group 7:00 pm Online Adult Educa- tion	21 8:30 am "Orthros and Divine Liturgy for St. Thero- sticos"	22
23 8:15 am Orthros and Divine Liturgy	24 8:30 am Christmas Eve Royal Hours of Christmas 4:00 pm Vespersal Liturgy of Christmas Eve	25 8:15 am Orthros and Divine Liturgy of Christmas	26 10:00 am Bible Study 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	27 6:30 am Dimitri Divine Liturgy for St. Stephen the Pro- tomartyr 7:00 pm Online Adult Educa- tion	28	29
30 8:15 am Sunday School - no class, Christmas break Orthros and Divine Liturgy	31 7:00 pm New Year's Eve Hierarchal Great Vespers of the Circumcision and St. Basil the Great					

SAVE THE DATE



St. Basil Super Bash

N LIII A
SUPER BOWL

Sunday, February 3
4pm (Game begins 5:30pm)
Billy Goat Tavern (1545 W. Madison)

\$75/person

Includes food, beer, and well drinks
Games, Prizes, Squares and Raffle

QUESTIONS? CONTACT ST. BASIL AT (312) 243-3738 OR STBASILCHICAGO@COMCAST.NET



St. Basil Greek Orthodox Church
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Chicago, IL 60607